

# REPORT

## NATIVE PAPERS IN BENGAL

ON

FOR THE  
Week ending the 20th April 1907.

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## I.—FOREIGN POLITICS.

THE *Namai Mogoddas Hablul Matin* [Calcutta] of the 8th April has the following:—

Persian politics.

NAMA-I-MOGODDAS  
HABUL MATIN,  
April 8th, 1907.

Agreeably to the wishes of the Shah of Persia, as also in view of the long-standing friendship, the Czar has been pleased to permit the Bank of Russia to purchase the notes issued by the Persian Government equal in value to thirty-two million and a half of roubles, with effect from the beginning of the year 1900 (*Meladi*). As for the terms of the loan, the Russian Government has, for a comparatively long time, been quite sensible of the fact that the people of Persia had never to submit to such humiliating conditions and that they will, probably, never allow themselves to be so humiliated again. The first thing that the Russian Government wanted to be effected in this connexion was that the agreement regarding the loan should receive publicity in the current Persian journals, with a view to ascertain whether or not the Persian public are with their Government in the negotiation.

The terms alluded to refer to the first loan. Those of the second are still harder, which the scheming people of Persia have purposely kept back for fear of producing consternation among the public.

The article concludes with an account showing how it has been arranged to distribute the payment of the debt over seventy-five years.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Jasohar* [Jessore] of the 4th April writes that people are sorely vexed by the too frequent occurrence of thefts in different parts of Narail, and in this connexion

Crime in Narail.

JASOHAR,  
April 4th, 1907.

the paper speaks of the necessity of a stricter supervision of the work of the chaukidars.

3. The *Samay* [Calcutta] of the 5th April writes how the other day, in the case of a youth, named Panchanan Srimany, who was brought up before the Senior Deputy Magistrate at Howrah for theft of a plateful of rice,

A case before a Deputy Magistrate at Howrah.

SAMAY,  
April 5th, 1907.

the police deposed that a few years previously the accused had been convicted of stealing a few pieces of brick, and how the accused in reply pointed out that his conviction in that case had been quashed on appeal, a statement which turned out to be true on a reference to the court concerned. The paper writes that it cannot believe that the police spoke in ignorance in the present instance.

4. Referring to the question in Parliament by Mr. Weir, M.P., on the reduction of the chaukidari-tax and the reply of Mr. Morley thereto, the *Bangavasi* [Calcutta] of the 6th April observes that if so much valuable

Reduction of the chaukidari-tax.

BANGAVASI,  
April 6th, 1907.

time is spent upon parleying, the much-needed relief will come too late, if it comes at all. But the indigent villagers are scarcely able to bear the burden any longer.

5. A correspondent of the *Sandhya* [Calcutta] of the 11th April writes that the chaukidars of villages Saidkhali, Saroa, Lakshipur and Ballabhpur, thana Mehendiganj, district Backergunge, do no work except attending the thana once a week. They never go on their rounds in the villages. The *panchayat* has no control over the men.

Negligent chaukidars in the Backergunge district.

SANDHYA,  
April 11th, 1907.

6. The *Rasumati* [Calcutta] of the 13th April says that a case of murder having occurred at Ujirpur in the Backergunge district, the authorities desire to quarter a force of punitive police at the place. The murder was the

A case of murder in the Backergunge district.

RASUMATI,  
April 13th, 1907.

result of a dispute between the villagers and some English export merchants who wanted to corner paddy and rice. Had the murder been due to any other cause, there would not have been probably any attempt to punish the villagers with a punitive force.



BASUMATI,  
April 13th, 1907.

7. The Police Superintendent of Barisal, says the same paper, has issued a notification to the effect that if it be necessary to form, move in or encourage a procession or a crowd, an application must previously be made to him for permission. Will it be then necessary for every person who joins a procession or a crowd to obtain permission for doing so? People generally join processions and crowds individually and not in bodies. The above notification will interfere with the personal liberty of people.

HITAVADI,  
April 13th, 1907.

8. The *Hitavadi* [Calcutta] of the 12th April says that in Tippera a number of Musalman *gundas* have been arrested under orders from Mr. Luson, and steps are being taken to prevent further breaches of the peace at the place. Had these steps been taken previously, there would not at all have been any disturbance at the place. A Hindu *chaukidar* has been beaten almost to death by some Musalman *gundas*, but the authorities are not showing any zeal in investigating the case. On the other hand, the whole district has been thrown into violent commotion by the investigation of the case of the Musalman who was shot at Comilla, and three respectable Hindus have been doomed to long detention in *hajat*. Is this difference of treatment due to the fact that the first oppressed person is a Hindu and the latter is a Musalman?

BHARAT MITRA,  
April 13th, 1907.

9. With reference to the lawlessness perpetrated by two Europeans in the Punjab, as has been reported, of late, in the *Punjabee*, the *Bharat Mitra* [Calcutta] of the 13th April notes that in order to suppress such enormities, the Indians had better return tit for tat. Being, practically, destitute of moral courage, the natives get sound beating at the hands of the Europeans without resenting them promptly; while the editors of the native journals who report their case have to suffer the misfortune of being sent to jail.

b)—Working of the Courts.

SAMAY,  
April 13th, 1907.

10. The *Samay* [Calcutta] of the 5th April writes how about the 25th January last, one Panu Bagdi of the village of Andul Mahiari in Domjur in Howrah was *challaned* by the local *daroga*; how he was ordered by the Joint-Magistrate to be kept in *hajat* until the 31st following, on the strength of a report from the police that they had sufficient evidence against the man which they asked time to bring up; and how, finally, when the evidence was adduced, the trying Magistrate ordered an acquittal without even calling on the defence to speak. The moral of this case, in the opinion of the paper, is that Magistrates should exercise the greatest caution in condemning a man to detention in *hajat* on police testimony and insist on the police bringing up promptly any evidence they may have. The police often ask that a man be kept in *hajat* to allow them time to make inquiries as to the correctness of their suspicion about his being an old offender. There was no difficulty of communication in the present case. Why did then the police take five or six days to produce their witnesses?

YUGANTAR,  
April 7th, 1907.

11. The judgment in what is known as the Kisorganj students' *swadeshi* case makes the *Yugantar* [Calcutta] of the 7th April exclaim:—

Englishmen, know that it is in the blood of these students that the end for you and liberation for us lie.

SANDHYA,  
April 11th, 1907.

12. Referring to the eight months' imprisonment inflicted on Private Mercer for firing upon and wounding several persons from the top of his own house, the *Sandhya* [Calcutta] of the 11th April ironically remarks:—

The accused was not only a *feringhi*, but a private, and the offence committed, viz., wounding about eight people with gun-shot, was surely not great. The punishment, therefore, must have been too severe. A fine of a few rupees would have met the requirements of the case.



13. Referring to the case of the *Khichri Samachar* of Mirjapur, the *Hitavadi* [Calcutta] of the 12th April says that it is a shame that two respectable men, who were causelessly insulted by a Magistrate, have found no redress in the English law-court.

The *Khichri Samachar* case.

HITAVADI,  
April 12th, 1907.

14. The *Bharat Mitra* [Calcutta] of the 13th April expresses its dissatisfaction at the judgment of the local High Court in passing a capital sentence against Duryodhan and Shayam Mangal of Jangipur, district Murshidabad, charged with murder. The case was originally tried in the Sessions Court of Murshidabad and the accused were declared not guilty by the jury. But the Judge, disagreeing with the latter, referred the matter to the High Court. Generally, it is the jury's opinion according to which the Session cases are concluded. But in this instance no importance has been attached to it.

The Jangipur murder case and the High Court.

BHARAT MITRA,  
April 13th, 1907.

The paper invites the prompt attention of Government to the matter, as otherwise two innocent persons will have to suffer the extreme penalty of the law.

15. The *Daily Hitavadi* [Calcutta] of the 16th April writes that Mr. Fink, Registrar of the High Court, has been absenting himself from office since Easter Monday, and urgent papers connected with the execution of decrees, etc., are being sent to his residence for signature. But his residence being at Alipore, outside the jurisdiction of the High Court, it would perhaps be preferable to empower the Assistant Registrar to be temporarily Registrar.

Mr. W. R. Fink, Registrar, Calcutta High Court.

DAILY HITAVADI,  
April 16th, 1907.

(d)—Education.

16. In connexion with the case of the pandit of the Bholi School, who is said to have spoken insultingly of Musalmans, a correspondent of the *Sanjivani* [Calcutta] of the 4th April writes that on the two occasions the words *kach*, *khola* were used in the school, the first time it was used with reference to Brahma Bandhav Upadhyaya, and on the second occasion, the Head Pandit spoke in the same breath of *kacha khola* Maulvis and *tiki dhari* Brahman pandits despotically ruling Musalman and Hindu society, respectively, and he meant no offence.

The Bholi High School.

SANJIVANI,  
April 4th, 1907.

17. *Al Punch* [Bankipore] of the 11th April draws a caricature of female education as recently introduced in Bihar. Female Education appearing as an aged European lady is supposed to be addressing Chastity figuring as an Indian lady dressed in full oriental fashion. The former is represented as offering high education in the shape of a valuable ear-ring, which the latter refuses with repugnance, exclaiming, "Take back your gold which would tear off the ears."

Female education in Bihar.

AL PUNCH,  
April 11th, 1907.

18. The same paper notes :—  
It is the general opinion that the Indian Muhammadans are far behind their Hindu brethren in education. But, thank God, they (the Muhammadans) are now awaking to a sense of their backwardness and trying to make up their deficiency. Our wisdom-loving Government has, on its part, been appreciating their readiness and helping them pecuniarily from time to time. Only recently, the Punjab Government promised a donation of Rs. 25,000 to the Islamia College, Lahore. Over and above this, the Punjab University has secured it a contribution of ten thousand rupees. We heartily thank the Lieutenant-Governor of the Punjab for these instances of patronage. A devoted race of Indian subjects, like the Muhammadans, the majority of whom are poor, may presume to have a claim to the patronage of Government.

The educational condition of the Indian Muhammadans and the Government.

AL PUNCH,

19. The *Daily Hitavadi* [Calcutta] of the 12th April, rather than see the history of England excluded from the new Matriculation course of the Calcutta University, would have preferred to see the courses of study in Mathematics or in English Literature cut down. It is ridiculous that students should be ignorant of the history of a people with

English and Indian history in the Matriculation course of the Calcutta University.

DAILY HITAVADI,  
April 12th, 1907.



whose destinies those of India are now united. Perhaps it is desired that they should not know how the people of England combined to acquire political rights, how the French shed blood to establish a reign of liberty, equality and fraternity, and how the American colonists, in defence of their trade, fought England and acquired independence. A similar principle seems to have been acted on in the case of the history of India also. The Hindu, Buddhist, Musalman and Maratha periods have been shortened appreciably and the English period alone is to be taught fully. The officials desire that the Bengali lads may not compare their own condition with that of the people of any foreign country, or the condition of India under the present system of rule with that under her rulers in ancient times.

SWADES,  
April 15th, 1907.

Primary education and the  
Bengal Budget.

20. The *Swades* [Calcutta] of the 15th April regrets that no money has been set apart in the Bengal Budget for free primary education.

(e)—Local Self-Government and Municipal Administration.

HOWRAH HITAIISHI,  
March 30th, 1907.

Mr. Forrest and the Howrah  
Municipality.

21. The *Howrah Hitaishi* [Howrah] of the 30th March writes deprecatingly of the action of Mr. Forrest of Howrah in trying to get the salaries of the local Municipal Secretary and Municipal Engineer increased, and of the logic which induced him, while advocating increased expense on this account, to speak deprecatingly of a proposal to incur additional expense by adding to the number of municipal coolies employed in cleaning the drains.

HOWRAH HITAIISHI.

22. The same paper strongly deprecates any addition to the existing rate of municipal taxation at Howrah, pointing out that the rate in Calcutta is only 19½ per cent., whereas at Howrah it is 25 to 30 per cent., and that while the rate-paying population of the town has increased since 1894-95 only by 5 per cent., the proceeds of the rate have risen by so much as 110 per cent.

BASUMATI,  
April 13th, 1907.

Enhancement of municipal  
rates in Howrah.

23. The *Basumati* [Calcutta] of the 13th April says that there is nothing new in the reply which Government has given to the Hon'ble Babu Radha Charan Pal's question regarding the enhancement of municipal rates in Howrah. The rate-payers have been advised to apply to the Commissioners of the Howrah Municipality in the matter. It is a permanent novelty in English law that applications for redress must be made to the very same quarter whence the injury comes.

HITVARTA,  
April 14th, 1907.

24. The *Hitvarta* [Calcutta] of the 14th April reports that the ignorant masses of Lahore, which place plague has made its stronghold for some time, believe that it is to afflict

the black Indians that the English have introduced this fell disease into India, contending that if the demon of plague had been a divine visitation like earthquake, &c., it would have been discriminating in its attack. Why is it that only the natives fall victims to it, and not the Europeans?

(f)—Questions affecting the land.

BASUMATI,  
April 13th, 1907.

The survey and settlement of  
the Faridpur district.

25. The *Basumati* [Calcutta] of the 13th April says that all sorts of complaints are being heard against the *amins* employed in the survey and settlement work of the Faridpur district. It is said that they are trying to give *bargadars* (those who cultivate lands in return for a share of the produce) possession of *khamar* lands. Raiyats are being causelessly harassed. The poor people are also being fined. In cases of dispute between raiyats and zamindars or talukdars the latter are expending large sums of money over the survey and settlement so that it has become difficult for many people to retain possession of even their hereditary lands. The attention of the authorities is drawn to this matter.

(g)—Railways and Communications, including Canals and Irrigation.

BASUMATI,  
April 6th, 1907.

A railway complaint.

26. A correspondent of the *Basumati* [Calcutta] of the 6th April writes that the present timing of the No. 155 passenger train (on the central section of the Eastern Bengal State Railway) is such that it offers no facilities for going home on Saturdays



to people living in villages five miles away from Habra, Maslandpur, Gobardanga, Chandpara and Bongong stations. It is therefore desirable that No. 159 train, which now runs up to Dattapukur, should run up to Bongong, the No. 155 train, instead of going, as now, as far as Bongong, going only up to Dattapukur.

27. The *Daily Hitavadi* [Calcutta] of the 12th April complains that the European and Eurasian booking-clerks at Howrah railway station generally decline to accept money

DAILY HITAVADI,  
April 12th, 1907.

A railway complaint.

for a ticket for which change has to be given back, sometimes even abuse intending passengers and, generally speaking, cannot issue tickets as promptly as desirable.

28. A correspondent writes to the *Daily Hitavadi* [Calcutta] of the 13th April to dwell on the need of a midday train being

DAILY HITAVADI,  
April 13th, 1907.

The Bengal-Nagpur Railway.

run on the Bengal-Nagpur Railway for the convenience of people residing at and near Phulgachi, Bagnan, Deulti, etc., and to suggest that one of the two trains which now run in quick succession up to Bauria and Uluberia might be run up to Kolaghat. The correspondent also speaks of the inconvenience to passengers which has resulted from the closing of the Bengal-Nagpur Railway town booking-office.

29. The *Basumati* [Calcutta] of the 13th April says that the authorities of the Assam-Bengal Railway are perhaps guided by the saying, "Give a dog a bad name and hang it," in their dealings with the natives. They

BASUMATI,  
April 13th, 1907.

The ticket-collectors of the Assam-Bengal Railway.

have dismissed all the Musalman ticket-collectors on the line and appointed *feringhis* in their place. These *feringhi* ticket-collectors are committing all sorts of oppression on passengers. The work which natives on Rs. 20 or Rs. 25 used to manage without any hitch is being very badly managed by *feringhis* who are receiving much higher remuneration.

30. The *Bangavasi* [Calcutta] of the 13th April says that insecurity of life and property on Indian railways has grown scandalous. If this state of things cannot be remedied, the lines should be closed.

BANGAVASI,  
April 13th, 1907.

Insecurity of life and property on Indian railways.

(h)—General.

31. Referring to the enquiry now going on in Oudh about the introduction of industrial arts in some suitable

BANGAVASI,  
April 6th, 1907.

Zeal of the United Provinces Government in a good cause.

shape, the *Bangavasi* [Calcutta] of the 6th April says that the authorities of the United Provinces are showing commendable zeal in a good cause. Will Sir Andrew Fraser do something similar in Bengal?

32. The same paper writes:—

BANGAVASI,

Imperial Budget speeches.

His Excellency Lord Minto made some important remarks in his Budget speech. He has recognised that India is on the path of progress. A perusal of his speech has convinced us that Government is prepared to recognise the new and just aspirations that have sprung up and to introduce reforms in the administration. He said that it would be a mischievous thing if the people entertained the idea that Government was forced to introduce reforms in submission to agitation or in accordance with instructions from the Secretary of State. Herein we see the true policy of the administration of India. His Excellency's words imply that Government cannot listen to the people's cries but must persist in their own course of action; for it is believed that by listening to their prayers Government would appear to lose its prestige.

Supposing that the reforms that have been proposed in the despatch recently forwarded to the Secretary of State will be such as to secure some more seats to Indians on the Legislative Councils, we do not believe that this concession will extend the bounds of Indian progress to any appreciable extent. Nor do we believe that for this concession His Excellency deserves so high a credit as he seems to claim in his speech, inasmuch as he would be barely doing his duty by the people of India if he granted such a concession. We therefore make no hesitation in saying that in that day's Council meeting His Excellency laid bare the true policy of British statecraft as well as the true character of his Viceroyalty. When the hungry child cries for bread, the



*mahap* Government tries to deceive him by giving him a piece of stone. Will His Excellency tell us if by such deception the rulers expect to secure the greatest good to themselves in the future as in the past?

His Honour the Lieutenant-Governor was remarkably brief in his Budget speech. He contented himself with the remark that Government would be relieved of the famine expenditure next year. His Honour had apparently no information of the severe distress prevailing in Midnapore, Hooghly, Burdwan and other districts, of the consequent increase of crime all round, and of the heartless export of vast quantities of rice by the self-seeking foreign merchants, or how could he be silent over them? He expressed satisfaction at the grants for police reform, at the proposal for free primary education, and also at the manner in which the opium question was being approached. But he had not a word to say about the prevalence of cholera and malaria, the want of good drinking water, and the absence of any arrangement for drainage in mufassal villages.

His Excellency the Commander-in-Chief has announced a few petty concessions to the men in the Native Army. He certainly thinks that this much is enough for a country of beggars. Else on what other assumption can we account for the extreme contempt on the part of the rulers for the strong and long-continued agitation in the country demanding reduction of the military expenditure? The fact is no one in authority, whether he be the Viceroy, the Lieutenant-Governor, or the Commander-in-Chief, is willing to deviate an inch from the policy based on selfish principles. The prayers and petitions of the people must always be cries in the wilderness. This, no doubt, is a broad hint to the people to learn to depend upon their own resources.

BANGAVASI,  
April 6th, 1907.

33. Referring to the Hon'ble Mr. Baker's statement in his Imperial Budget speech that Government will not appoint a Committee of Enquiry to report on the food-grain supply of the country and the regulation of export of grain until the Hon'ble Maharaja of Darbhanga's Committee has done something tangible in the matter, the same paper writes:—

The *Annarakshini Sabha*, on which Government lays the burden of doing what it can, will no doubt do its work. But ought Government to remain inactive in such a question? Government knows that there is much distress in the country, and that prices of food-grains are very high. We, on our part, have shewn how foreign merchants are carrying away the staples of the country. Can Government deny this fact? Ought not Government to stop export from a country where there is already so much distress?

BANGAVASI,  
April 13th, 1907.

34. The *Bangava-i* [Calcutta] of the 13th April writes as follows:—

Sir Andrew Fraser on the dear-  
ness of food-grains.

It appears from Sir Andrew Fraser's last Budget speech that in His Honour's opinion the current high prices of grain are due to the fact that cultivators are replenishing their stocks and to the increase of money in the country. But the people of the country think otherwise and attribute the high prices to the export of food-grains. The cultivator surely does not keep in stock vast quantities of grain amounting to lakhs of maunds such as an export merchant sends away to foreign countries. Besides this, the cultivator's stock remains in the country and for the country, but the export merchant's stock goes away permanently from the country. The Government is prayed to give a favourable consideration to this point.

BASUMATI,  
April 6th, 1907.

35. The promotion to the rank of a Deputy Superintendent of Police of Inspector Mono Mohan Chakravarti makes the *Basumati* [Calcutta] of the 6th April remark:—

A new Deputy Superintendent  
of Police in Eastern Bengal.

It is impossible even for Providence to know what is and what is not possible in Eastern Bengal. And yet, like foolish children, we go and weep before the very persons who are purposely shutting their ears and are enjoying fun. Could the authorities have promoted an oppressive official if they had regarded his acts of oppression as such? It is not difficult to answer this question.



36. In referring to the Hon'ble Mr. Carlyle's reply to the recent question in the Bengal Legislative Council by the Hon'ble Mr. Allen, Magistrate of Bhagalpur. Babu Bhupendra Nath Bose re Mr. Allen, Magistrate of Bhagalpur, the *Basumati* [Calcutta] of the 6th April writes:—

*BASUMATI*,  
April 6th, 1907.

All the strings of the official lute are tuned alike. The Lieutenant-Governor refers you to the Commissioner, the Viceroy to the Lieutenant-Governor, and old Mr. Morley, the Minister in England, to the Viceroy, who, he says, will do you justice. So, deluded by false hopes we go about from door to door and feel self-satisfied at the streams of eloquence we pour forth. How lamentable our condition!

37. The same paper has the following under the heading "Crying in the wilderness" with reference to the recent incidents at Comilla:—

*BASUMATI*.

Incidents at Comilla.

Is Comilla in the country of the Maghs and anarchical? Are we dreaming a bad dream or seeing real occurrences? A year ago, Indians could never conceive that incidents like this could occur at the dawn of the twentieth century in a country properly governed by the civilised English. Is Government under the influence of a spell? The English have lost their foresight, otherwise they could not remain indifferent in the face of this terrible manifestation of brute force by a section of their subjects.

In the interests alike of Englishmen and Indians and of the permanence of British rule in India, disregarding the terrors of the law, we echo the impression in the minds of the general public and warn Englishmen that the effects of the policy of sowing dissension will be lamentable. Right or wrong, and whether given expression to or kept hidden, it is the firm belief of the people of the country that this terrible flame of hell has been lit in India as a result of the Englishman's policy of sowing dissension.

We appeal to the Viceroy to say if the terrible accounts published in the *Bengalee* and the *Amrita Bazar Patrika*, the reading of which has made the blood boil in the veins of every Hindu, are true. Government is responsible to God Himself for the protection of those whom its laws have disarmed and made incapable of self-protection. The people of India, inoffensive and disarmed as they are, may submit with bowed heads to the terrible oppression of brute force, but let not Englishmen forget that there is a limit to what justice will patiently bear.

*BASUMATI*.

38. The same paper writes that Mr. Surendra Nath Banerji lately received a letter from Comilla which he believes was tampered with in transit, and remarks that when such is the treatment accorded to the letters of one, who, like Mr. Banerji, is loyal and who has access to Lord Minto, what need be said of the lot of others' letters? The situation is lamentable both for the people of India and Government.

A postal complaint.

*BASUMATI*.

39. The same paper regrets the decision of Government to discontinue allowing any commission on the sale of postage stamps, on the ground that what was a source of income to many and yet meant no loss to Government should be no more. The public will be inconvenienced specially in the mufassal in that they will not be able to purchase stamps at any and every street corner. There is little chance that the work of sale will be satisfactorily done by paid vendors. The money saved by Government on the commission should be spent in adding to the salaries of the poor clerks of the Department.

A postal complaint.

40. Referring to the new rules for the sale of postage stamps, the *Sandhya* [Calcutta] of the 11th April says that the vendors of postage stamps are closing their business owing to the discontinuance of their commission.

*SANDHYA*,  
April 11th, 1907.

The new rules for the sale of postage stamps.

The public inconvenience is already very great. The stamp vendors must refuse to sell postage stamps, as it will bring them no profit. Officers of the Post Office will find it impossible to do the job in addition to their other duties. So the rules must be abolished, or a serious confusion in the Postal Department must be the result.

41. The *Sanjivani* [Calcutta] of the 11th April asks who will stop *Bande Maturam*. The Bengalis shed their blood on the 1st day of the year 1313 rather than give up *Bande*

*SANJIVANI*,  
April 11th, 1907.

*Bande Mataram* at Faridpur.



*Mataram*. And Government withdrew its prohibition of *Bande Mataram*, surprised at the heroism and strength of the Bengalis. Will the officials at the close of the year 1313 again try to stop *Bande Mataram*? The Bengalis will shed their blood again. No one can prohibit *Bande Mataram*. Last week a constable proclaimed by beat of drum at Faridpur a ban against *Bande Mataram* at that town. The news of this at once raised a desire in the minds of people all over Bengal to go to Faridpur and cry *Bande Mataram* there.

SANJIVANI.

42. The same paper writes that intelligent people will be able to understand the purpose of Government from the recent postings of Babu Harendra Kumar Ghosh, Maulvi Sayyid Abul Fazl (Deputy Magistrate), Mr. Clyton, I.C.S., Mr. Feilmann (District Superintendent of Police).

43. Continuing its remarks on the rumour that a Government prosecution of the paper is imminent [Report on Native Papers for the 13th April 1907, para. 20], the *Sandhya* [Calcutta] of the 6th April, in a leading article, says:—

SANDHYA,  
April 6th, 1907.

What fortune has in store for us must happen. But these rumours make us at once to smile and to weep. We shall first explain why we smile. We smile, because we clearly perceive that the *feringhi* has lost his head, that the evil spirit is on him. Those astute *feringhis* who founded this great zamindari in India are all gone. Had they been present at this hour, they would have appreciated our smile. In everything the *feringhi* does, he uses the shell-cutting saw which cuts both ways. He opens distilleries, establishes liquor shops at each corner and sells liquor, but when a man is found drunk and disorderly he is arrested and fined. The *feringhi* has brought the printing press to this country, and it is he who has taught us the art of writing newspapers. In a word, the press, the paper, the pen, the post-office, the telegraph, everything belongs to the *feringhi*. The newspapers written by the *feringhi* are our guides. We simply avail ourselves of the opportunity thus given, and say a few words, but the *feringhi* is the gainer all round. If now we make bold to speak out the truth, the law of sedition is sought to be brought into play to make us pay some more money. For when a prosecution is started, the *feringhi* Barrister must be employed, and must be paid handsomely. O what an admirable business instinct this of the *feringhi*! The *feringhi* knows how to pick out gold even from an ash-pit. The *feringhis* will say that we write many things in our paper only to create disaffection against their administration. But we never did ask anybody to extend his patronage to us. Yet our paper commands a sale, such a sale that we can hardly cope with the demand. We said once and we repeat, O *feringhi*, that in a country where even the infernal spirits are sometimes worshipped, nothing but abusive language applied to you finds a market. Can you tell why this should be so? In reply we say that it is owing to your pettiness. O *feringhi*, when you used to "plunder treasuries and kill rhinoceroses," as the saying goes, when you were not a mean stealer of *lotas*, then such abuse did not find favour with the people of this country. You are now, as said above, a thief who steals *lotas*, and therefore you get what the petty thief must expect to get—nothing but reproaches. By partitioning Bengal, you have gained a few posts and the means of draining the country by your administration, and no more. For this petty gain, for this worn-out *lota*, you have maddened and mortified the people of Bengal. Where, then, should your calumnies be welcomed by the public if not in this country? Do you expect that for the partition of Bengal, for the Barisal outrage, for the Comilla disturbances, for the Madaripur incidents and for your silliness, people should love you as they love gold? You yourself are spreading sedition all round, creating discontent at the administration; we are merely gathering all these together as people gather fruits underneath a tree. Do you imagine that sedition will be stopped if you only gag the mouth of the *Sandhya*? How mistaken you must be! To-day you suppress the *Sandhya*, to-morrow a *cherag* will be lighted, and when the next day you go to put out the *cherag* by blowing over it through your mouth, you will burn your face. In our *Puranas* there is a legend that when the ocean was overchurned by Siva, deadly poison arose out of it, and the god, out of compassion for all created beings, himself drank the poison. You have agitated the sea of Indian society rather too much, and you are



still doing the same thing. The result has been that the poison of popular disaffection is everywhere in evidence. Were it not for the fact that you are shop-keepers,—a nation of petty *mudies* (traders), we would have asked you to save the country by drinking the poison. But that is not to be, and the inevitable consequence will be that we must suffer, and you too must expiate your sins. We must tell you one thing. Such a vast country as *Bharatvarsa* cannot be controlled by mere *mootiyas* (coolies) and *mujurs* (menials). Even paid *naibs* and *gomastas* employed for a term of five years only can manage to do the day's duty and thereby hold on to their posts. But they do not look to the distant future. It has now come to this that the *feringhi* administration has failed to win the love of the people. It has raised an alarm at some places, and created seething discontent at others. We are not to blame for this state of things, and the entire responsibility lies at your door. But nobody dare call in question your deeds, for you are above all criticism, being "Pyari, the King's daughter," as the saying goes. If, however, as the result of vitiation of blood, an eruption of malignant boils over the whole body should result, know this, you *feringhi*, there can be no deliverance from the malady except through the purification of the blood. The sores over the whole body will not be cured by simply putting down a *Bangavasi* or a *Sandhya*, a *Kesari* or a *Punjabee*, a *Tilak* or a *Surendranath*. The result of such suppression will be even worse, for in place of one, a thousand such will come out. It is for this that we smile at your conduct and weep for the future of your "adopted children." We clearly foresee that we must soon put an end to our writing and talking. But if you were wise, you would have learned much from our antics.

44. Referring to Sir Andrew Fraser's statement in his Budget speech that "there has been no abuse in this province of the important provisions of the law regarding the employment of special constables," and to His Honour's vindication of the conduct of certain Magistrates, the *Hitavadi* [Calcutta] of the 12th April says:—

Sir Andrew Fraser on the employment of special constables and conduct of Magistrates.

It appears, then, that in His Honour's opinion, the employment of special constables at Andul and Sultanganj was not wrong. Neither are Magistrates to be blamed for anything that they may do.

HITAVADI,  
April 12th, 1907.

45. The *Soltan* [Calcutta] of the 12th April publishes a communicated article as follows:—

Indian and European patients respectively in the hospitals

In 1857, when the English found themselves in sore trouble, a good many cunning devices emanated from their brains. Various kinds of nets of deceit were spread out, to pacify the Indians by trickery. It was publicly proclaimed by beat of drum that the Indian Government was to be colour-blind. And we are seeing hundreds of instances every day in connexion with that promise. When the other day, the Amir enquired if native and foreign patients were treated alike at the hospitals, being incarnations of truth, the English shamelessly replied in the affirmative. Were they not ashamed in the least to utter such a great lie?

The paper then refers to the case of Mr. J. Chaudhuri in illustration of the treatment that is accorded to even eminent natives in this connexion.

46. The *Hitavadi* [Calcutta] of the 12th April says that the Government of Eastern Bengal and Assam has given a Sub-Inspectorship of Police to Babu Lokesh Chandra Ray, son of Babu Harish Chandra Ray, Deputy Magistrate. People know of no other qualifications of Babu Lokesh Chandra than that he made himself conspicuous in the deer-stealing case and that his father is an enemy of the *swadeshi*.

An enemy of the *swadeshi* said to have been rewarded by Government.

HITAVADI,  
April 12th, 1907.

47. In recognition of what qualification, asks the *Hitvarta* [Calcutta] of the 14th April, has the Government of Eastern Bengal been pleased to confer a Police Sub-Inspectorship upon Babu Lokesh Chandra Ray, son of Deputy Magistrate Babu Haris Chandra, so much known for his antipathy to the *swadeshi* movement? Babu Lokesh Chandra had once gained notoriety in a deer-stealing case. He has no recommendation to push him on other than that he is a member of the anti-*swadeshi* party.

Appointment of Babu Lokesh Chandra Ray as a Police Sub-Inspector

HITVARTA,  
April 14th, 1907.



DAILY HITAVADI,  
April 12th, 1907.

48. The *Daily Hitavadi* [Calcutta] of the 12th April praises Mr. R.

In praise of Mr. R. Hughes-Buller, I.C.S., Magistrate of Backergunge.

Hughes-Buller, the present District Magistrate of Backergunge, because lately when the Musalman Education Conference met at Barisal and rumours were rife of impending strife between Hindus and Musalmans, and the Hindus began to buy *lathis* in large numbers and learn how to wield them, Mr. Hughes-Buller refused to accept a suggestion to deprive the Hindus of the *lathis*, recognising that *lathis* do not come within the purview of the Arms Act and that the collection of *lathis* for self-defence by the Hindus was legitimate.

HITAVADI,  
April 12th, 1907.

49. The *Hitavadi* [Calcutta] of the 12th April says that in his last Budget

Sir Andrew Fraser on sanitation.

speech, Sir Andrew Fraser expressed himself to the effect that the people of the country were mainly responsible for its insanitary condition and that the only thing which it was in the power of the Government to do in the matter was to try to induce them to take it up for themselves. But whenever the question of granting political privileges arises, the authorities take up the opposite position and say that they are always anxious to guard the interests of the uneducated masses and fear lest these interests should be jeopardised by the grant of political privileges to the educated community.

DAILY HITAVADI,  
April 13th, 1907.

50. The *Daily Hitavadi* [Calcutta] of the 13th April judges from

The reform of the Legislative Councils.

Mr. Morley's reply to Sir Henry Cotton's recent question in Parliament *re* the reform of the Legislative Councils that Mr. Morley does not desire any

public discussion on the proposed reforms, and, further, that the adoption of these reforms will still leave things much as they are, with the European members of the Council having a predominant voice in the conduct of the government of the country.

BASUMATI,  
April 13th, 1907.

51. Referring to the arrest of some people in Mymensingh on a charge of

Arrest for import of *lathis* in Mymensingh.

having imported *lathis* into the town, the *Basumati* [Calcutta] of the 13th April asks if *lathis* are included in the list of arms mentioned in the Arms Act.

It is a matter for consideration, says the writer, when our cautious Government will proceed to deprive the Indians of fish-knives and needles. Under the English, India has become, as it were, a land of women, but still there is no end of their fears. Cowardliness, born of the ease and comfort brought by the possession of an empire, has been the cause of the ruin of many an empire on the face of the earth. And the wealth of India and dominion over her, are making the English nation luxurious and cowardly.

BANGAVASI,  
April 13th, 1907.

52. The *Bangavasi* [Calcutta] of the 13th April says that Government

*Mandirs* and *masjids* in disrepair.

should prepare a list of such ancient *mandirs* and *masjids* in the country as are lying without repair.

BIHAR BANDHU,  
April 27th, 1907.

53. The *Bihar Bandhu* [Bankipore] of the 13th April, describing how

A contrast in Government attitude.

the Indian aristocracies have been going to rack and ruin as a consequence of their extravagance, compliments the Government on their promise to

advance and secure on certain conditions a loan to His Highness the Maharaja of Ajudhya in recognition of the loyalty of his ancestors displayed on the occasion of the Mutiny of 1857. This is as it should be. But it is evidently inconceivable why the same Government should be so much disposed to offer a loan to the Nawab of Dacca and at a lower rate of interest.

HITVARTA,  
April 14th, 1907.

54. Writing on the question of the loan which the Government has been

The contemplated Government loan to the Nawab of Dacca.

contemplating to offer to Nawab Salimullah of Dacca, the *Hitvarta* [Calcutta] of the 14th April questions the correctness of the reply of the Secretary of

State to the question lately asked in Parliament to the effect why a debtor like the Nawab has been selected for a seat in the Eastern Bengal and the Indian Legislative Councils. The reply purported that the appointment of the Nawab to the Councils preceded the period when he had to run into debt. Now, asks the paper, when the Nawab is being thus sued by his creditors and has been creating hostility among the Hindus and the Muhammadans, is it advisable to see him continue in his membership?



55. Referring to the recent speech of the Hon'ble Mr. Baker at the meeting of the Imperial Council making nothing, as it were, of the sufferings of the Indian people consequent upon the enormous rise in the price of food-grains, the *Hindi Bangavasi* [Calcutta] of the 15th April says that in the opinion of Mr. Baker it is only a small section of the population that has been adversely affected by the grain scarcity. The bulk of the people, viz., the agriculturists who form about 80 per cent. of the population of India, have rather gained by the increase.

HINDI BANGAVASI,  
April 15th, 1907.

Now, says the paper, those who receive rent on account of their lands as a means of livelihood, those who work in the fields, as also those who lend money to the cultivators, have all been included in the expression 'the agricultural people' in the census statistics. The rate of rent has not increased incidental to the rise in the price of food-grains. Hence the recipients of these rents have not been in the least benefited. Again, there has been no appreciable increase in the money value of the labour. It is only at a few places that it has sufficiently increased, but for a short time only, viz., where jute is grown. In other places the increase is comparatively slight. Strictly speaking, it is only those that live by working in the fields that have to experience the brunt of the affliction brought about by the abnormal rise in the price of food-grains. Even so was the case during the recent scarcity in East Bengal.

56. On the strength of the report received from the Almora district of the Central Provinces, the same paper regrets the stringency of the license rules which has resulted in exposing the Indian people to the attacks of freebooters and wild beasts and leaving them without any means of defence. Licenses for guns are by degrees being practically discontinued. Those that possessed them are now being compelled to give them back. If the Indians have thus to fall victims to the attacks of the robbers, the ravages of the ferocious animals, to famine and plague, whom would the English then get to rule over?

HINDI BANGAVASI.

57. The *Swades* [Calcutta] of the 15th April writes as follows:—

How the English administer India. When Englishmen come out to administer India they have it always in their mind that they are come to administer a country that belongs to them. They do not think that by administering the country in strict accordance with the law, they will have done their whole duty. They work on the idea that one of their principal duties is to save their property. The English Magistrate is not only an executive officer and a judge, but also a proprietor blinded by interest. The combination of these three parts in one man is the source of all mischief. In reply to a question asked by Babu Bhupendranath Basu about the Magistrate of Bhagulpur, Government advised the people to petition the Commissioner against the Magistrate. This the people have been doing so long, and now they know what result they have to expect from such course. If the Lieutenant-Governor drives them to the Commissioner, will they not think that their condition is similar to that of those forefathers of their rulers whom the Picts drove to the sea and the sea back again to the Picts? Is this the way to soothe anxiety and discontent? For the sake of good government, Government is morally bound to keep a control on convicting Magistrates.

SWADES,  
April 15th, 1907.

### III.—LEGISLATION.

58. With reference to the suggestion for making provision by law to compel Indian newspapers to publish official contradictions which may be sent to them, the

Press legislation in India.

*Howrah Hitaishi* [Howrah] of the 30th March writes that any proposal which has a tendency to tighten the bonds of the press should be viewed with more alarm by Government than by the newspapers, for the more the press is deprived of its liberty the more will the public discontent seek to manifest itself in ways beyond official ken.

HOWRAH HITAIISHI,  
March 30th, 1907.



**BASUMATI,**  
April 6th, 1907.

59. In noticing an article in a recent issue of the *Bengalee* headed "Look at this picture and at that," bearing on the different kinds of reply furnished respectively by the Government of Bengal to a question in Council by Mr. Bhupendranath Basu *re* Mr. Allen, Magistrate of Bhagalpur, and by the Government of the United Provinces to a question in Council by Pandit Madan Mohan Malaviya *re* the Editor of the *Citizen* of Allahabad and the local Magistrate, the *Basumati* [Calcutta] of the 6th April writes that the reply in the United Provinces Council in the case under consideration marks a departure from and is not in accordance with the general type of replies given. The lot of Mr. Madan Mohan Malaviya, loyalist and a hater of boycott as he is, is just now pleasant, that is why he did not get lashed on this occasion. It cannot be concluded from this particular one that there are no lashes in the United Provinces Legislative Council. This is what happens ultimately when a subject people takes part in politics. There is nothing to be glad or envious of in what has happened at Allahabad. The honour of all "Honourables," mendicant politicians without self-reliance as they are, is the same throughout India.

**HITAVADI,**  
April 12th, 1907.

Sir Andrew Fraser thanked in relation to the Bengal Local Self-Government (Amendment) Bill.

60. The *Hitavadi* [Calcutta] of the 12th April thanks the Lieutenant-Governor of Bengal for having postponed the consideration of the Bengal Local Self-Government (Amendment) Bill. By expressing his opinion that "the road-cess should be devoted to the objects for which it is collected," His Honour has simply reiterated the former promise of the Government in the matter. But in these days the general tendency of the authorities seems to be to break promises and disregard public opinion.

**HITAVADI.**

61. The same paper says that in the course of the discussion that preceded the passing of the Bengal Tenancy (Amendment) Bill in the Bengal Legislative Council the Hon'ble Messrs. Bertram and Bhupendranath Basu said that the proposed legislation was a bribe to zamindars. The Lieutenant-Governor was hurt at this and said that the privilege which it was proposed to give to zamindars in the matter of realisation of rents was meant only to be experimental and that Government would carefully watch its operation. It is inconceivable, however, why Government objected to the withdrawal of a section which granted facilities for the exercise of *sulm*.

**DAILY HITAVADI,**  
April 13th, 1907.

62. The *Daily Hitavadi* [Calcutta] of the 13th April writes that no amount of vigorous legislation will wholly prevent evilly-disposed persons from collecting fire-arms. The present law in India on this matter is only assisting in harassing the innocent, who have silently to suffer while thieves and dacoits are secretly collecting arms and breaking the peace. The paper concludes by calling for a repeal of this law, in view of the higher political aspirations of the people.

#### IV.—NATIVE STATES.

**BASUMATI,**  
April 13th, 1907.

63. Referring to the appointment of a European tutor for the minor Prince of Faridkote, the *Basumati* [Calcutta] of the 13th April says that Native Princes should be educated on Eastern lines. But if that is considered inadvisable and impracticable they should be taken to Europe and given high education there. In India they are simply spoiled. Luxury and self-gratification form no part of any education.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

**SAMAY,**  
April 5th, 1907.

64. The *Samay* [Calcutta] of the 5th April publishes a letter from Mahisadal in Midnapore complaining of the high prices of rice and paddy in that locality and of the large number of beggars who have begun to infest the place in consequence. The prices of good *Kalmi* rice is Rs. 5-2 per maund, of *Balam* Rs. 5-8 per maund and of coarse rice Rs. 4-14 per maund.



## VI.—MISCELLANEOUS.

65. In speaking of the late Provincial Conference, the *Howrah Hitaishi* [Howrah] of the 30th March writes how the selection of Berhampur as the place to hold this Conference in, reminded it of the past, when under Musalman Nawabs, Bengalis filled all the judicial and executive offices, when as feudatories under the Musalman Nawabs they enjoyed a kind of *swarjya* or self-government, and when the collection of the taxes, the general government and the defence of the country were left to them by trustful Nawabs who indulged in ease and luxury (generally to the benefit of the artizan classes of the community). Even when some of these Nawabs began oppressing individuals, they were supported by the people. And when these acts of oppression grew and became almost too grievous to be borne, a secret consultation was held at a place not far from Berhampur. And from the day of that fatal consultation, the national vitality as well as domestic peace and happiness has departed from the land. The fact that that Conference was secret and the present one is public furnishes ground for hope that the present one will promote the national welfare and not go against it as did the former. The article concludes with a vision of the future, when all marks of difference between the different divisions and subdivisions of India shall have disappeared and the land shall be enjoying peace and happiness under a system of newly-established *swarjya*.

The Berhampur Conference.

HOWRAH HITAIISHI,  
March 30th, 1907.

66. The *Yugantar* [Calcutta] of the 31st March writes as follows:—

YUGANTAR,  
March 31st, 1907.

"Our duty."

We have not yet fully awaked from our dream of happiness. That is why we have hitherto consoled ourselves with the thought that though residing in a country ruled by the English, we shall yet retain our national religion and national ways. At the first stage of the *swadeshi* agitation, even many wise men were heard to say—let the English realise rents and taxes and carry on the government; on our part, we shall educate our sons according to our light; we shall use indigenous goods whenever we like; and, if necessary, we shall make our own laws and establish our own law-courts. Many spoke, also, to the effect—we need not enter into any intimacy with the English; let the English, on their part, go on with their work; and let us, on our part, go on with ours, without taking any notice of the English. "You are the sovereign, you go on with your sovereign's work, you need not look after anything else"—such were the words with which, like so many simple folk, we wanted to keep the English in check. We did not then see that the English were not our sovereign but were our *Rahu* (the demon, according to Hindu mythology, who by devouring the moon or the sun causes the lunar or solar eclipse). Its inordinate hunger will not be appeased till it has devoured everything.

Man is not willing to learn unless he learns by actual experience. That is why we are not willing to awake from our dream of happiness, and why the English carefully concealed from us their real appearance.

We thought that the *swadeshi* agitation would enable us to find a livelihood for ourselves, and that the English could have no objection to that. But alas, are the English only rulers, are they not traders as well? The English have not come to India simply to enjoy the luxury of ruling a country, but have come mainly to appease their hunger. So, the moment their interests were jeopardised there leapt forth the regulation *lathi* from inside their tradesman's sack, and their countenance, usually lighted up with the dry smile of the tradesman, changed into that of a demon. But that did not matter much to us. It is true we got a broken head, but we got a lesson too. We learnt that under English rule it is not always safe to try to earn one's livelihood, and that, where interests clash, it leads only to harassment to try to live amicably together.

We then thought—you will not let us live happily; it is in consequence of much sin that we have been reduced in circumstances and fallen in your hands; our present life is full of troubles; let us for once meditate on our former history; let us ease ourselves of the heavy burden of this life meditating on the pious lives of our forefathers. You are terrible heroes. How your Clive won the battle of Plassey and drove Umichand mad; and how your Hastings proclaimed your glory before the world by ruining helpless women, are facts which we learnt by heart in our school-boy days and thus



passed through your University as good boys. At last, O lion among men, let us have a little leisure; take down from our back, burdened as it is with learning, the load of words and let us teach our boys in our own language a few things which we cherish in our hearts. What objection can you have to that? It will not throw any obstacles in the path of your appeasing the hunger of your vile stomach. We shall not purchase education at your educational shops, but shall teach our children in the *chandi mandaps* hallowed by the dust of our forefathers' feet. We shall teach them how Ramchandra left his kingdom in order to go to kill the *Rakshasas*; how in the righteous war of Kurukshetra the five brothers killed countless Kaurava troops; how the twang of Chandra Gupta's bow frightened the *Yavana* invaders across the Indus; how Pratap Singha, instead of submitting to the yoke of the Turks, thought it far better to undergo the thousand hardships of a life in the forest; how Sivaji, that incarnation of the god Siva, drove away the countless Mogul hordes from Maharashtra with the help of a handful of untrained soldiers—and last of all we shall teach them that we are not trifling things, that we are not insignificant things, that our day of death has not yet arrived, that we shall rise yet once more in the future in order to play the game of life and death. But, Englishmen, that is not what you can bear silently. How can you witness, going on under your very nose, what is calculated to sap the foundation of your oppressive conduct towards others? So long as your rule lasts, national education will not completely succeed. You feel it rather delicate to ruin national education at the point of the bayonet. You have, therefore, at last, laid out a considerable amount of money to teach what Clive achieved. We hear, also, that you are going to give education free of charge. How learned will that make the boys! They will also have an opportunity of making a good use of their boyhood by learning by rote the achievements of men like Curzon and righteous stories about a good many wicked men. You will be generous towards us with our money, take away the charge of education from our hands and place it in the hands of men who are in your pay. We shall have no means of knowing the truth, or of saying anything even if we know it.

It is true we have been taken in; but, as the result, we have gained experience. We have learnt that we have no chance of success if we keep the charge of protecting us in others' hands and take that of formation (of character) only in our own. There is, indeed, little chance of getting the child back which has once been placed in the hands of a blood-sucking monster. So, once the *Kshatriya* power has been allowed to slip from one's hands, it is difficult to maintain even the Brahminical virtues.

It comes to this then that our earning a livelihood for ourselves throws obstacles in the path of your earning yours. You are therefore opposed to our doing so. You are opposed to our taking the education of our children in our own hands, lest that should dispel our children's illusion and burn down your tailor-bird's nest. Fed with food supplied by us, you are undoing us. And because we do not possess sovereign power, we seem to understand nothing though we really understand everything. We shall not escape from oppression so long as we do not snatch away the sovereign power from your hands. But how can this be done? The first and principal thing to do in this connexion is to create a keen desire for freedom. The *swadeshi* agitation or the National University will fail to achieve their purpose if they fail to create a hankering for freedom. National trade and commerce and national education are the results of freedom. It is difficult to succeed in them unless they are preceded by freedom. Attempts at improvement of trade and commerce may go on, but such attempts should not make us lose sight of our aim. We should not forget that unless we can gain power our commerce will not last. And the only aim of national education should now be to teach as much as possible of national history and thereby create a strong desire and bring forth a persistent effort to maintain a separate national existence. It is not necessary that in every place this should be done by establishing schools and *pathsalas* on the English pattern. If we seek to do it by means of such institutions that will only cause unnecessary delay in the achievement of our purpose. Religious education spread in our country to the cottage of every cultivator; but how many



religious schools and *pathsalas* were there in the country? What, in truth, is required for awakening in the people a keen longing after freedom, is a band of self-sacrificing ascetics who will preach freedom from town to town and village to village, and who, sacrificing self at the feet of the mother, will go about collecting sacrifices for the mother's worship. Such men are now the first necessities of national education. As for subjects of teaching like Geography, Astronomy, Philosophy and Science, it will not matter if these are taught later on. If the nation itself dies out, who is to learn them? If a desire for preserving the national existence is not awakened there is little need for collecting past history.

But if a maddening desire for freedom is once awakened, who is there to stem its course? After such a desire has been awakened, there need be no anxiety about what is to be done next and no need for discussing our armed or unarmed condition. A river when it flows towards the ocean cuts out its own bed and does not slow down its speed in expectation of decisions to be arrived at by others.

67. The *Yugantar* [Calcutta] of the 7th April writes as follows:—

"Our duty."

Though we have numerical superiority on our side, we did not so long take advantage of it. Though we knew that if each of us threw a handful of dust on the Englishmen, they would be buried under it, we did not so long trouble ourselves to get that handful of dust. A few of us held amateur conferences to complain of our condition, but we did not take the people with us and excite in them a desire for freedom. All our time was spent in a timid praise of the mighty power of the English, called forth at the sight of their rifles and bayonets. We did not search where our own power lay. That power must now be carefully employed for our own benefit. We must form a company for self-defence, and that is now our second duty. Unless we can fulfil this duty, neither *swadeshi* nor expulsion can go on. The formation of such a company is necessary for self-defence in the present and for guarding against future evils. Men burdened with learning or loaded with honours will not help in the achievement of this object. It is upon the youth, whose hearts have not yet been darkened by the shadow of the world and who are prepared to sacrifice everything for the sake of an ideal, that this task is imposed.

In almost every country, the people come to be divided into three parties before a revolution. One party turns traitor to the country and helps the established Government; the second party, and this consists of the majority of the population, though hankering after freedom and prepared to make some little sacrifices for attaining it, are not willing to plunge into war for its sake; and the third party consists of men to whom life without freedom is a burden and who are not unwilling even to sacrifice themselves for the sake of their ideal. It is gradually becoming necessary to form a third party like this in every town and every village and link them together. The more clearly the ideal manifests itself among us, the more terrible will the appearance of the English become, and the greater will be our need of self-defence. Empty words will not convince the illiterate folk. Their sympathy must be enlisted by helping them when the need for self-defence arises, and their gratitude must be secured by sacrifices for their benefit. In that case, they will gradually come to be convinced that without freedom we cannot exist as a nation, and that the attainment of freedom is not quite so difficult a task. They will, also, then learn to place confidence in the youth of the country.

When this comes about, that will be the conspicuous moment for commencing the mother's worship. All things which will be collected till that moment comes, are intended as an offering at the mother's feet. The blood that has so long sustained this body will be given as an offering to the mother on the day of the worship. That is a day when the child that now lisps will roar. That is a day when the little hands that now carry toys will wield fierce weapons. O, Mahakali, in the shape of death, what need they fear whose mother you are?

68. The *Jasohar* [Jessore] of the 4th April writes that the foreign

"Swaraj."

merchant who at one time did not hesitate to bow his head a hundred times to the meanest of the followers of the all-powerful Mogul Emperors, who, fell snake as he is,

YUGANTAR,  
April 7th, 1907.

JASOHAR,  
April 4th, 1907.



might at one time have been trampled upon like a piece of straw, has now fattened in the Indian atmosphere and does not scruple to take up a threatening and angry attitude towards Indians who are in trouble. That is why the Indian, homeless and without guidance, has begun at last looking for home and all sides are echoing and re-echoing with the sound of *swaraj*.

What were swept away as by a strong flood are coming back one by one. Wait and restrain the smile of scorn and you will see whether or not Indians prove capable of self-protection.

The people of India have been hitherto looking up to the English, in confident expectation of the fulfilment of their national ideas and aspirations, the maintenance of peace in the country and the protection of life and property.

But that dream has been dispelled by rude shocks, their eyes have been opened and they have realised to the core of their hearts that what they hitherto coveted belongs to another and that one's wants cannot be supplied by what is another's.

Englishmen boast that they have brought into the country the railway, and the telegraph and the steamer (and as regards this last it should be remembered that at one time there was no dearth of indigenous and powerful sea-going merchant ships), but can they say of what use these appliances of civilisation will be to the people when they are in trouble? Was not the telegraph stopped when last year the whole country was in sore anxiety as to the bloody incidents happening then at Barisal?

SANDHYA,  
April 11th, 1907.

69. Referring to the anniversary of last year's incidents at Barisal held at that town, the *Sandhya* [Calcutta] of the 11th April says that the Bengali should think seriously over the blood-besmeared figure of Brajendra Ganguli, the picture of Chittaranjan, mercilessly beaten and thoroughly wet, the arrest of Surendranath, the venerable leader, and the humiliation of Bengal's worthy sons, and, if possible, join the ceremony.

SANJIVANI,  
April 11th, 1907.

70. The *Sanjivani* [Calcutta] of the 11th April announces the establishment of a *swadeshi panchait* in the Naogaon subdivision of Rajshahi.

SANJIVANI.

71. The same paper writes that the proposal to erect a statue to Lord Clive is an expression of the same strange love for Musalmans which was shown by erecting the Black Hole Memorial.

HITVARTA,  
April 14th, 1907.

72. Commenting upon Lord Curzon's attempt to create an agitation among the English people to provide a metal statue of Lord Clive on the open plain of Fort William in Calcutta, and failing that, a marble one in the Victoria Memorial Hall facing those of Lord Cornwallis and Hastings, the *Hitvarta* [Calcutta] of the 14th April remarks that the proposal would, in fact, be highly acceptable, if the cost to be incurred is not to be met from the Indian Treasury.

BHARAT MITRA,  
April 13th, 1907.

73. Referring to the above, the *Bharat Mitra* [Calcutta] of the 13th April remarks that in thus seeking to provide a statue of Lord Clive, Lord Curzon intends to remind the English people of the founder of the British Empire in India. But the Indians will, on their part, go to exclaim that it was he that forged an important document. In fact by providing the Black Hole Memorial, Lord Curzon gave a remarkable proof of his affection for the Muhammadans. In his present attempt, he evidently aims at completing what still remains to be done in this connexion.

SOLTAN,  
April 12th, 1907.

74. Under the heading "Terrible oppression on the Musalmans of Crete," the *Soltan* [Calcutta] of the 12th April writes:—

The love borne by Christians to Musalmans.

In these days, one constantly hears from the lips of our Musalman brethren of the Christians' love for Moslems. From a crore of throats they proclaim that the Christians are followers of almost the same religion as that which we follow ourselves, that they and we both accept the First Book of the Old Testament and that friendship with them is most probable with us. But, brethren, we have known them for thirteen



hundred years now and have we derived any benefit from them? It is true that they accept the Old Testament, it is true that our religion is intimately allied to theirs, it is true that our reverence for the founder of their faith is equal to, if not indeed more, than theirs. But can we on that account put complete trust in them? Do they not know how to be treacherous? Do they scruple to effect our ruin? Are they not resolved to wipe us off the face of the earth? Is it not from enemies in the guise of friends that our greatest injury has come? Are not they the cause of our present degradation? Is it not they who have stirred up all the peoples in the Christian world to bring about our destruction and are doing so now? Is it not they who are bitter enemies of our leader, the Sultan? Is it not they who expelled us from Spain and killed those who were left in that country by setting fire to their houses, burning them, hanging them, imprisoning them and putting them to the sword? Was it not by them that the existence of Musalmans was for ever put an end to in Spain, where for the 800 years it was under Musalman sway the people enjoyed heavenly bliss and the country looked lovely as paradise? Who has done Musalmans so much injury as they have?

It is because of the oppressions of those who are conspiring to throttle the Musalmans of India to death and are constructing a highway, digging a secret cave for their destruction, that the Musalmans of Crete are to-day prepared to leave their homes and hie to foreign climes.

Brethren, if you have a heart, prepare it before listening to this tale of sorrow. To hear of this terrible oppression will rend the heart into shreds, choke speech, obscure the sight and paralyse the limbs.

For the satisfaction of those of our Moslem brethren who are attached to Christians we commend to their notice the burning truth account of the inhuman and brutal oppressions committed upon the Moslems by the Christians of Crete which was furnished lately by the Constantinople correspondent of the *Standard*. [Here follows the account.]

75. The *Al Punch* [Bankipore] of the 11th April condemns the action of a Muhammadan graduate of Delhi who has been trying to ingratiate himself with the Bengalis in advocating so zealously the *swadeshi* movement, in speaking against Government in his newly started paper, the *Aftab*, and in falling foul of the Nawab of Dacca and the Muhammadans in general.

AL PUNCH,  
April 11th, 1907.

76. The *Swadeshi Christian* [Calcutta] of the 13th April brings to mind how on the 1st *Baisakh* last year, eminent men of the country like Surendranath were put to indignity, and youths subjected to harassment. That was a day on which Bengali youths shed blood and showed heroism and added to the glory of their country. That was an auspicious day indeed.

SWADESHI  
CHRISTIAN,  
April 13th, 1907.

77. The *Hitvarta* [Calcutta] of the 14th April writes:—

HITVARTA,  
April 14th, 1907.

In fact, the action of the Government of the Punjab, in depriving the agriculturists of their hereditary right of transferring property by amending the Tenancy Act and in having the editor and the proprietor of the *Punjabee* convicted and punished, has created much discontent and heart-burning among the local people. The Government officials argue that it is to save such tenants as have run into debt from their creditors that Government has had recourse to the above legislation. It is obviously inexplicable why the Government chose to adopt this course in giving effect to its desire of doing good to the people, instead of reducing the revenue demand.

Another cause of discontent lies in the alterations recently introduced in the standing conditions on which the Government lands bordering the Punjab Canal used as a rule to be settled with the tenants. These have now formed a subject of dispute between Government and the Punjab people, particularly the question relating to the rent payable by the latter. In order to carry their point, the Government officials have resorted to fresh legislation in face of a vehement protest from the people.

The Jats of the Punjab seem to have been extremely exasperated at this. There is a great agitation among them. They look upon the measure as an affront to their honour. National songs have, been composed and



are being commonly sung by men of their tribe. The opening lines of the song purport to be—

"Secure your turbans, O Jats;  
"Preserve your honour, O Jats."

Furthermore, they (the Jats) have been exhorting the people to withhold payment rent until the new Act is repealed.

Evidently, the state of things indicates that the discontent has almost reached its climax.

HINDI BANGAVASI,  
April 15th, 1907.

78. The *Hindi Bangavasi* [Calcutta] of the 15th April criticizes the *Englishman*, which, taking its cue from an order of the Japan Government for the suppression of some socialistic institutions in that country, informs the British Government that a number of similar institutions having sprung up in this country, stand in need of being put down with a strong hand. A little exercise of thoughtfulness on the part of Government in the performance of their administrative duties will make the Indians contented and docile. It is really to be regretted that the *Englishman* should, by his attempt to lance an almost healing wound, be thus creating sources of serious mischief.

The paper very well knows that the Socialists of Russia or Japan are capable of doing anything undesirable, whereas no Indian Association, however strong, is likely to even think of doing such things.

SWADESH,  
April 15th, 1907.

79. The *Swades* [Calcutta] of the 15th April writes as follows:—  
We have all along held the opinion that we have many things to learn from the English. We are simply beginning to take our lessons from them.  
A defence of constitutional agitation.  
At this stage it will be madness on our part to consider ourselves in any way equal to them.

We admit that it takes time for constitutional agitation to bear fruit. But still that is the best form of agitation for us in our present condition. It is true that we require self-reliance. But how is self-reliance possible without the possession of some amount of power and privilege? It is only if we possess the privilege and the power to guide and control the administration of the country that we can hope to gain self-reliance by self-improvement. Otherwise, all our efforts are sure to be futile. If we try to gain self-reliance without possessing sufficient strength to carry us through the endeavour, Government will, at any moment it desires, be able to destroy our whole scheme. It is not prudent for one who lives in water to quarrel with the crocodile. We, therefore, advocate constitutional agitation having for its object a partial attainment of the rights and privileges which should properly belong to us.

SANDHYA,  
April 16th, 1907.

80. The *Sandhya* [Calcutta] of the 16th April writes how a Lieutenant-Colonel Robson of Clyde Row in Calcutta, on being sent a letter of demand by a lawyer acting on behalf of a carriage-builder who had repaired the Colonel's carriage and had sent in a bill which the Colonel had offered to meet only in part, wrote back to the lawyer a letter in the course of which the following passages occurred:—

"If you have any respect for your person I should advise you not to threaten me again.

"I am glad to see you can count on British justice, even though it is a Bengali petitioner and a Bengali pleader."

The paper commends these passages to the notice of the Indian public as an exhibition of the *feringhi's* own estimate of British justice.

#### URIYA PAPERS.

SAMBALPUR  
HITAISHINI,  
April 6th, 1907.

81. The *Sambalpur Hitaishini* [Bamra] of the 6th April regrets to note that the Boers and the Englishmen, settled in the Transvaal, are determined to drive away the Indians from that country by legislating unjust measures, and observes that the Indian Government should come to their rescue by advising the Imperial Government to veto the measure on imperial grounds. The *Utkaldarpan* [Sambalpur] of the 1st April is of the same opinion, and hopes



that the King-Emperor will take immediate steps to interfere in the interest of the Indians settled in the Transvaal.

82. The *Sambalpur Hitaishini* [Bamra] of the 30th March is of opinion that the *Annarakshini Sabha* established at Calcutta is a movement in the right direction, and that branch associations should be established in different parts of Orissa to further the object which the *Sabha* has in view.

SAMBALPUR  
HITAISHINI.  
March 30th, 1907.

The *Annarakshini Sabha* and its branches.

83. The same paper of the 6th April draws the attention of the Raja of Keonjhar to the condition of *Lala Math*, a religious endowment in Cuttack, and states that the present Raja of Keonjhar should look after an institution which his forefathers had endowed with grant of lands belonging to the Keonjhar State.

SAMBALPUR  
HITAISHINI.

The *Lala Math* in Cuttack.

84. The *Garjatbasini* [Talcher] of the 6th April is glad to find that steps are being taken to light the Talcher town, and that already lamp-posts have been fixed round the palace of the Raja, preparatory to the lighting of the whole town.

GARJATBASINI.  
April 6th, 1907.

The lighting of the Talcher town.

85. The *Manorama* [Baripada] of the 1st April states that the Raja of Dhenkanal has established a *goshala* in that State for the benefit of the old and decrepit cows and bullocks, and has styled it *Shankarasram* after the name of his son. He has made a donation of Rs. 600 to the institution for the present year, and is willing to continue his grant in future years. The writer hopes that the other Chieftains in Orissa will follow the example of the Raja of Dhenkanal.

MANORAMA,  
April 15th, 1907.

The *Shankarasram*, an asylum for cattle in Dhenkanal.

86. The *Utkaldarpan* [Sambalpur] of the 1st April approves of the proposal of the *Gunadarpan* to introduce a motor-car service between Cuttack and Angul, and adds that the service may be extended to Sambalpur, as the road between Angul and Sambalpur is in a good condition.

UTKALDARPAN,  
April 1st, 1907.

The proposed motor-car service between Cuttack and Angul.

87. Referring to an account of the tour of the Lieutenant-Governor in Sambalpur, as published in the *Utkaldarpan*, the *Utkaldipika* [Cuttack] of the 6th April regrets to learn that the Manager of Rairakhol died of the wounds received by him in an encounter with a terrible tiger which, with other man-eaters, eluded the vigilance of the Lieutenant-Governor's hunting party. The writer hopes that His Honour the Lieutenant-Governor will find his way to do something for the benefit of the members of the deceased Manager's family, who are now in a helpless state.

UTKALDIPIKA,  
April 6th, 1907.

Babu Haribandhu Patnaik, Dewan of Rairakhol, killed by a tiger.

A correspondent of the *Utkaldarpan* of the 1st April gives a detailed account of the circumstances which led to the untimely death of Babu Haribandhu Patnaik, the Dewan of Rairakhol, and observes that the people of Sambalpur are very sorry to lose an officer who was not only kind and popular, but a very open-hearted and sweet-tempered gentleman. He had received severe wounds in an encounter with a tiger, while engaged in making preparations, by the help of a party of beaters, for a hunting expedition by His Honour the Lieutenant-Governor and his party in the forests of Rairakhol and Sambalpur. Babu Haribandhu Patnaik died in the Sambalpur Hospital a few hours after his arrival in that place.

UTKALDARPAN.  
April 1st, 1907.

88. The *Sambalpur Hitaishini* [Bamra] of the 30th March complains that the postal dak does not reach Deogarh in Bamra punctually and that this delay is probably due to the neglect of the runners and the line-overseers. The writer hopes that the Departmental Inspector will look to this inconvenience of the Bamra public.

SAMBALPUR  
HITAISHINI,  
March 30th, 1907.

A postal complaint.

89. The same paper is of opinion that the *Manorama* of Baripada has to a certain extent created ill-feeling between the Uriyas and the Bengalis in the Mayurbhanj State by its injudicious writings, but that is no reason why the *Sammilani Company*, which publishes the paper, should be deprived of its lands in which its title is vested.

SAMBALPUR  
HITAISHINI.

The *Manorama* and the Mayurbhanj administration.

90. The same paper of the 6th April supports the *Utkaldipika* in the latter's observation that the paddy in the granaries of the Darpan State should not be sold off at a time when the tenants of that State are in a depressed condition owing to a failure of their crops. The

SAMBALPUR  
HITAISHINI.

An objection against the sale of paddy belonging to the Darpan State.



writer hopes that the Collector will look to the interests of the tenants of the Darpan State more than to those of the owner of that State.

GARJATBASINI,  
April 6th, 1907.

91. The *Garjatbasini* [Talcher] of the 6th April gives an account of the tour of the Commissioner through the Talcher State and states that that officer was satisfied with the results of his inspection in that State. It is said that the Commissioner made certain hunting expeditions into the forests of the State, which resulted in the bagging of one wild boar and one royal tiger.

GARJATBASINI.

92. The Kalahandi correspondent of the same paper complains that the want of a peon in the Junagarh Branch Post Office in Bhabanipatna is causing great public inconvenience and that this inconvenience should be removed at once.

MANORAMA,  
April 1st, 1907.

93. The *Manorama* [Baripada] of the 1st April states that though it is ruled that only eight passengers will occupy a bench in a third-class carriage belonging to the Bengal-Nagpur Railway, ten or twelve passengers have often been seen to occupy a bench in such a carriage. This overcrowding is not only injurious to public health but is fraught with public danger. The attention of the railway authorities is drawn to the matter at once.

MANORAMA.

94. The same paper states that the Dewan of Mayurbhanj has taken a lease of 2,000 acres of land not in his own name, but in that of his wife. Though it is a technical observance of the State regulation on the subject, it is clear that Mrs. Dhar could succeed in procuring the lease only because her husband was the Dewan of the State.

UTKALDARPAN,  
April 1st, 1907.

95. The *Utkaldarpan* [Sambalpur] of the 1st April is of opinion that the Mayurbhanj authorities are trying to suppress the *Manorama*, a vernacular weekly of that State, because it exposes some of the defects of the State, arising out of employment of Bengalis in that State. The attempt of the Mayurbhanj State Collector to seize the lands of the *Sammilani Company* which owns the *Manorama* was therefore wrong and unjust.

UTKALDIPIKA,  
April 6th, 1907.

96. The Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 6th April states that the unexpected floods in the rivers Brahmani and Kharswar in the present season of the year have done great injury to the *dahua* paddy, that was harvested and stored in the fields, and the tobacco, brinjal and pumpkins, that were spoiled by being sunk in the water.

SAMBALPUR  
HITAISHINI,  
March 30th, 1907.

97. The *Sambalpur Hitaishini* [Bamra] of the 30th March states that rice sells at 8 seers per rupee in Cuttack and that this high price is attributed to the constant export of rice and paddy.

SAMBALPUR  
HITAISHINI.

The high price of rice in Bamra.

UTKALDARPAN,  
April 1st, 1907.

98. The same paper of the 6th April states that rice sells at 13 seers per rupee in Bamra.

99. The Banpur correspondent of the *Utkaldarpan* [Sambalpur] of the 1st April states that the mango has been an utter failure in that part of the Puri district.

UTKALDIPIKA,  
April 6th, 1907.

Public health in Cuttack.

UTKALDIPIKA.

The plague in Jajpur.

SAMBALPUR  
HITAISHINI,  
April 6th, 1907.  
SAMBALPUR  
HITAISHINI.

Public health in Puri.

100. The *Utkaldipika* [Cuttack] of the 6th April states that small-pox has abated in the Cuttack town.

101. The Jajpur correspondent of the same paper states that the plague still exists in village Dagara near Jajpur.

102. The *Sambalpur Hitaishini* [Bamra] of the 6th April states that fever prevails in the Puri town.

UTKALDARPAN,  
April 1st, 1907.

Small-pox in the Puri district.

SAMBALPUR  
HITAISHINI,  
March 30th, 1907.

103. The same paper states that small-pox has made its appearance in Dhenkanal. It is a pity that the disease is making steady progress towards the Garjat side.

104. The Banpur correspondent of the *Utkaldarpan* [Sambalpur] of the 1st April states that small-pox prevails in that part of the Puri district.

105. The *Sambalpur Hitaishini* [Bamra] of the 30th March states that a woman fell accidentally into the Mahanadi at Kakhari and was thereby drowned.

An accident.



106. The Banpur correspondent of the *Utkaldarpan* [Sambalpur] of the 1st April states that a pilgrim belonging to the United Provinces fell accidentally into the Sapna river near the bridge of that name and broke one hand and one leg.  
An accident. *UTKALDARPAN*, April 1st, 1907.
107. The Raja of Athgarh publishes a notice in the *Utkaldipika* of the 6th April promising a reward of Rs. 100 to the person who will be able to kill the tiger which has killed many men in that State.  
A terrible man-eater in Athgarh. *UTKALDIPIKA*, April 6th, 1907.
108. Referring to the disappearance of 17 or 18 residents of the Cuttack town, reported in the last week, the *Utkaldipika* of the 16th April is sorry to state that the police enquiry on the subject is not yet complete and that the guardians of the missing persons are required to attend the police-station several times, though no information is given to them on the subject. The loss of dear relatives, coupled with unsympathetic police dealings, has added to the misery of the guardians in question.  
The missing men of Cuttack. *UTKALDIPIKA*, April 16th, 1907.
109. The *Sambalpur Hitaishini* [Bamra] of the 30th March states that a man belonging to the Saira village in that State, while engaged in catching fish near a small canal, was killed by a tiger.  
A tiger in Bamra. *SAMBALPUR HITAISHINI*, March 30th, 1907.
110. The *Utkaldipika* [Cuttack] of the 6th April states that the temperature is rising in the Cuttack town.  
The weather in Cuttack. *UTKALDIPIKA*, April 6th, 1907.
111. The Jajpur correspondent of the same paper states that there was a rainfall of  $2\frac{1}{2}$  inches in that subdivision of the Cuttack district in the last week.  
The weather in Jajpur. *UTKALDIPIKA*.
112. The *Sambalpur Hitaishini* [Balasore] of the 30th March states that it rained in that State in the last week.  
The weather in Bamra. *SAMBALPUR HITAISHINI*, March 30th, 1907.
113. The Puri correspondent of the same paper of the 6th April states that it rained in the Puri district in the last week.  
The weather in Puri. *SAMBALPUR HITAISHINI*.
114. The *Garjatbasini* [Talcher] of the 6th April states that there was a good rainfall in that State in the last week and that the agriculturists are busy in ploughing their fields.  
The weather in Talcher. *GARJATBASINI*, April 6th, 1907.
115. The Balasore correspondent of the *Utkaldarpan* [Sambalpur] of the 1st April states that there was a storm in that district, accompanied by rain, in the last week.  
The weather in Balasore. *UTKALDARPAN*, April 1st, 1907.
116. The same paper states that there was good rain in Daspalla in the last week.  
The weather in Daspalla. *UTKALDARPAN*.
118. The *Sambalpur Hitaishini* [Bamra] of the 6th April states that the Raja of that State has made a mark by developing the industries of that State. Having introduced weaving and the manufacture of earthenware in his State, he is now busy in manufacturing sugar by the help of a trained gentleman, whom he has brought from a foreign place. Both agriculture and industry are engaging the constant attention of the Bamra Chief.  
The agricultural and industrial development of the Bamra State. *SAMBALPUR HITAISHINI*, April 6th, 1907.
119. The *Utkaldipika* [Cuttack] of the 6th April publishes a report of a prize distribution meeting, held at Cuttack in the premises of the Ravenshaw College under the presidency of Mr. Greer, C.S.I., Commissioner of Orissa Division, who distributed prizes to the deserving students of the College and its attached institutions. The results of examination, as shown by the College and the Collegiate school were no doubt satisfactory, but the President was sorry to note that the number of Uriya students in the College did not come up to even half of the total number of students reading there. He agreed with the Principal in his observation that the Uriya students do not receive a sound training from the beginning and that their home education is defective in various ways. A great deal depended on female education, which has made very little progress among the Uriyas. The President was, however, glad to learn that the conduct of the college and school pupils was all that was desired and that in this they were far superior to the pupils of
- A prize distribution meeting at Cuttack. *UTKALDIPIKA*, April 6th, 1907.



similar institutions in Bengal. The President, however, hoped that the Uriyas have a good incentive to complete their college education, for the paternal Government recognised their claims in the distribution of the public patronage.

GARJATBASINI,  
April 6th, 1907.

120. The Bargarh correspondent of the *Garjatbasini* [Talcher] of the 6th April states that an Association named *Hitabadini* was established in that State under the presidency of the Raja of that place with the object of improving the education of boys and girls in that State. It was resolved to convert it into a branch of the Utkal Union Conference, as thereby its working power was likely to be increased.

The *Hitabadini Sabha* in Bargarh.

UTKALDARPAN,  
April 1st, 1907.

121. The *Utkaldarpan* [Sambalpur] of the 1st April publishes the proceedings of an Educational Conference that was held in the Victoria Town Hall in Sambalpur for about one week. It was attended by the important educational officers belonging to Sambalpur and its Feudatory States, as also by the educational officers belonging to the Western Garjats of Orissa. The Conference was presided over by Mr. Krishnaji Ananta Sirole, who invited all gentlemen interested in the education of Sambalpur to take part in the meeting. Thanks were offered to those gentlemen who had contributed to the educational progress of Sambalpur, while rewards were given to those teachers who had written good compositions or delivered excellent speeches. Thus ended the proceedings of the Conference, which is said to have infused a new life into the educational organisation of the Sambalpur district with its attached States.

An Educational Conference in Sambalpur.

GARJATBASINI,  
April 6th, 1907.

122. The *Garjatbasini* [Talcher] of the 6th April mourns the death of Mr. Wyly, the late Manager of Mayurbhanj, who made his mark in the Orissa Garjats as an excellent officer.

The death of Mr. Wyly mourned.

GARJATBASINI,

123. The same paper mourns the death of Pandit Markandeya Sastri, a learned man of Puri, who had distinguished himself by his learning and speeches in different parts of India.

The death of a learned Pandit mourned.

BIDHUBHUSHAN MUKERJEA,  
*Offg. Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 20th April, 1907.*

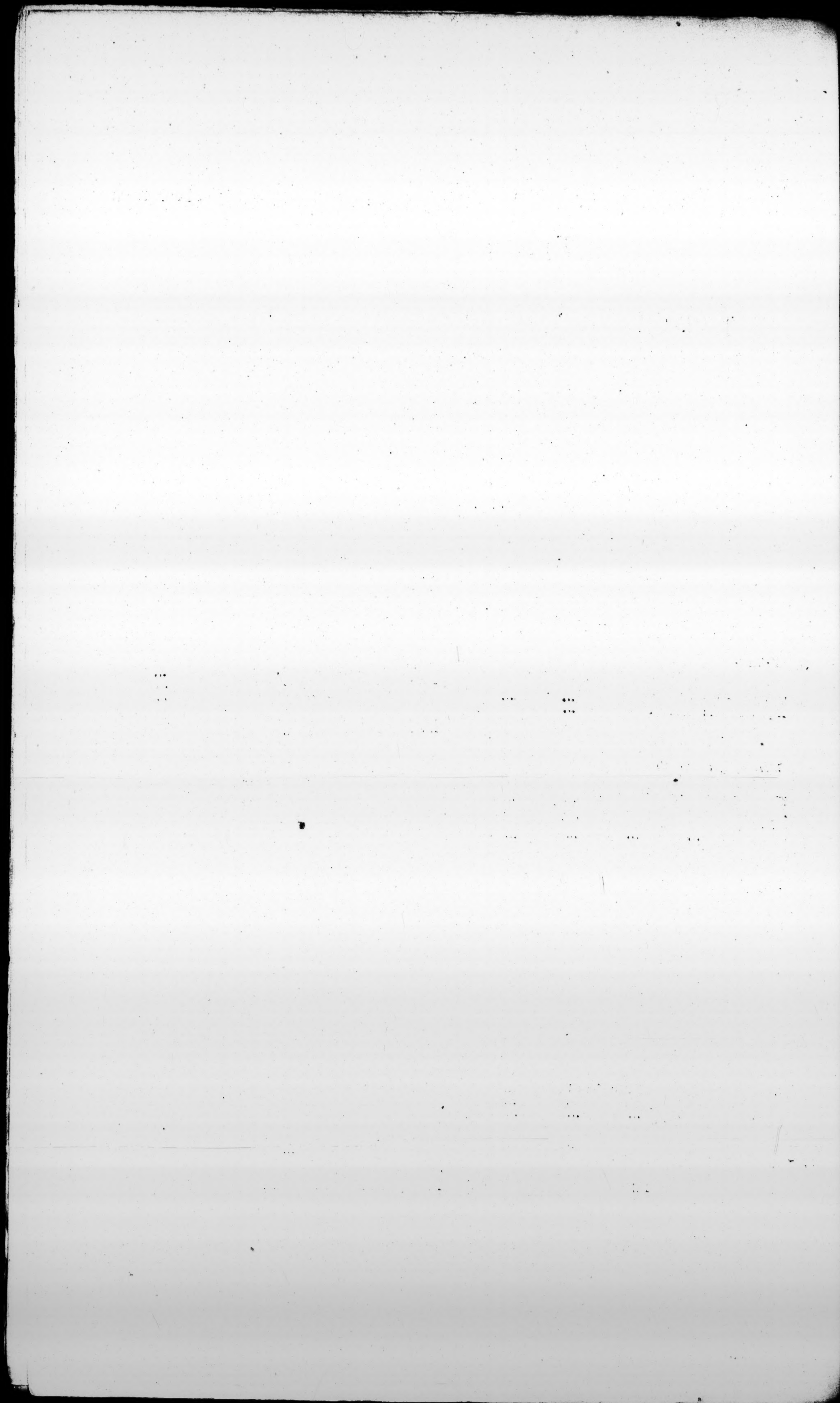


**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 20th April 1907.**

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## II.—HOME ADMINISTRATION.

## (a)—Police.

396. The *Indian Empire* expects Mr. Luson, the Commissioner, to take notice of the charge brought against the Police and Magistracy in connection with the disturbances at Magra Bazar. The outbreak of Muhammadan rowdyism is ascribed to the incompetency or imbecility of the Subdivisional Officer and Mr. Lees. The conduct of such officers is disastrous to Government and teaches the people to rely on themselves for protection.

INDIAN EMPIRE,  
9th April 1907.

397. The *Bengalee* recounts the particulars of the Comilla railway station assault case and draws attention to certain peculiar features of this "fortunately abortive prosecution."

BENGALIAN,  
12th April 1907.

A prosecution that failed. Because some servants of two European officials, in attempting to eject a number of respectable passengers from their seats in a railway compartment, had the tables completely turned upon them and were made to retreat, the Railway Police, the Comilla Police, and the Dacca Police were successively employed in ferreting out those who had given such an excellent account of themselves in the free fight with the *chaprassis*, public institutions were raided, the services of the Government Pleader were retained, and seven boys were without evidence subjected to the harassment, indignity, and expense of a trial. They should prosecute the real complainant and claim damages for wrongful confinement.

## (b)—Working of the Courts.

398. The *Amrita Bazar Patrika* wishes to know the reason why Mr. William Graham's claim to officiate as Standing Counsel has been overlooked on this occasion, when he discharged the duties of that appointment so satisfactorily last year. This action of Government, the journal considers, might be due to certain very unpleasant remarks against the police which Mr. Graham in his capacity of Officiating Standing Counsel had occasion to make in a particular Sessions case. The Chief Justice is believed to have strongly recommended this gentleman for the post of Official Assignee, but even such a recommendation was disregarded by the Government on account of its undue affection for the police.

AMRITA BAZAR  
PATRIKA,  
12th April 1907.

399. The *Amrita Bazar Patrika* draws attention to the conduct of Mr. Garrett, Collector of Cuttack, in the case in which one Gobind Rath submitted a memorial to the Lieutenant-Governor embodying some serious allegations against Babu Balmukund Kanungoe, Deputy Magistrate and Deputy Collector, Banki. The latter being a pet of the District Officer, a sham enquiry was instituted, and in retaliation the complainant was accused of making a false charge and subjected to the humiliation, of being arrested in the Court-room, handcuffed like a common felon by a low-class policeman, and marched off to jail. Though permitted to be released on bail of Rs. 300, and currency notes were offered by a mukhtear practising in Mr. Garrett's Court they were refused and the money in cash was demanded. The High Court has issued a rule calling upon Mr. Garrett to show cause why the proceedings taken by him against Gobind should not be set aside.

AMRITA BAZAR  
PATRIKA,  
12th April 1907.

## (c)—Local Self-Government and Municipal Administration.

400. A correspondent writing to *Bande Mataram* from Krishnagar, complains of the conduct of Mr. Ezechiel, the District Magistrate of Nadia, in nominating a probationary Deputy Magistrate to assist Babu Mohini Mohan Gupta, the Vice-Chairman of the District Board. Owing to ill-health the latter has been obliged to take rest, but in order to frustrate the claim of any other member of the Board, he has refrained from taking leave and obtained the assistance of the Deputy Magistrate who has assumed partial charge of his office. This is an abuse of the principle of local self-government and aims at the further officialization of the Board.

BANDE MATARAM,  
13th April 1907.



BANDE MATARAM,  
18th April 1907.

401. The attitude of Mr. Forrest in dictating terms to the Commissioners of the Howrah Municipality is strongly resented by *Bande Mataram*, which questions his right to

dealing with a public organization as if it were his private property. His Excellency Lord Minto is of opinion that Municipal and Local Boards administration forms the initial rungs of the ladder of self-government, which Indians must mount successfully before they can expect to find themselves on higher rungs, but this is impossible if the ladder is perfectly rotten. Unless the entire system is changed so as to make public opinion supreme in the management of public bodies, there can be no hope of satisfactory results.

BENGALIEE,  
16th April 1907.

402. The *Bengalee* hopes that the Divisional Commissioner and the Government will take some notice of the manner in which Mr. Forrest, the Chairman of the Howrah

Municipality, has manipulated the figures in the Budget for 1907-08. Instead of an opening balance of Rs. 1,05,000 there is actually a deficit of Rs. 5,000. A charge of Rs. 60,000 on account of part payment of the drainage loan due to Government remains outstanding, besides the unpaid bills of contractors and others, amounting in all to about Rs. 40,000. The pay of the superior establishment for March, representing nearly Rs. 10,000, has also not been taken into account.

(g)—*Railways and Communications, including Canals and Irrigation.*

INDIAN MIRROR,  
16th April 1907.

403. The *Indian Mirror* urges on the Railway authorities the necessity for taking severe notice of the conduct of the low-class European and Eurasian employes who are

so frequently committing outrages on Indian women travelling on the railways. Exemplary punishment is the only check for a crime which in America is followed by lynching. Indians value the honour of their womenkind just as much as the Americans, but they are too law-abiding to take the law into their own hands.

(h)—*General.*

INDIAN EMPIRE,  
9th April 1907.

404. Combating Sir Harvey Adamson's remark in the Viceroy's Council that the District Magistrate has for the past 50 years ceased to combine in his own person the

duties of thief-catcher, prosecutor, and judge, the *Indian Empire*, taking its one from the *Bengalee*, whose article was noticed in a recent issue of the Weekly Report, states that the District Officers have not ceased to influence the course of a trial which is conducted by an obliging subordinate whose promotion he controls. The recent case at Darbhanga of Mongal Ram *versus* Jhonti Kuar, in which Mr. Egerton was virtually prosecutor and judge, further helps to disprove the Home Member's assertion.

MUSSALMAN,  
12th April 1907.

405. While referring in favourable terms to the speeches of the non-official members at the Imperial Budget debate, the *Mussalman* strongly criticises the speech of the

Nawab of Dacca and describes it as unhappy, unfortunate, and also ridiculous. His defence of the combination of executive and judicial functions, and proposal to exclude English-speaking Indians from the reformed Council, come in for sarcastic comments, and the Nawab is informed that "selfishness lies in securing the good graces of the authorities and not in offending or opposing the powers that be."

REIS and RAYYET,  
18th April 1907.

406. *Reis and Rayyet* considers a week insufficient time for studying the different heads of income and expenditure in the Imperial Budget, and complains that the character

of the discussion excludes any practical benefit to the people by the presence of the elected Indian members. English education has effected a great advance in nationalism, and the growing power of the people shows that the much-needed reforms urged by their representatives cannot long be denied them. Amendments and practical legislative work instead of mere discussion are required.



407. The *Indian Empire* condemns the principle of official whitewashing and exposes the hollowness of the official replies given in the case of the *Punjabee* prosecution by the Secretary of State for India, and animadverts upon Sir Andrew Fraser's attempt to whitewash Mr. Lyall, Magistrate of Bhagalpur, when the latter's action in a *swadeshi* prosecution case was questioned in the Bengal Council.

INDIAN EMPIRE.  
16th April 1907.

408. Commenting on the Budget debate in the Bengal Council, the *Indian Mirror* refers in glowing terms to the speech of the Hon'ble Babu Jogendra Chandra Ghose and considers that he has amply justified his election to the Council and afforded pleasure to those who supported him. The Hon'ble Raja Peary Mohan Mukerji ably represented the grievances of the long-suffering ministerial officers of mufassal Courts and also made a valuable suggestion for the maintenance of Vigilance Committees in districts. The Hon'ble Mr. Bertram's speech contained several noteworthy suggestions for the development of private enterprise in Bengal. The replies to criticisms made by the Hon'ble Mr. Collin and the Hon'ble Mr. Carlyle were gratifying on the whole, and Sir Andrew Fraser's utterance was both courteous and sympathetic.

INDIAN MIRROR.  
12th April 1907.

409. The *Mussalman* draws the attention of the Government to the serious inconvenience caused to the public as a result of the discontinuance of granting discount to postage stamp vendors. The latter have ceased to deal in stamps and great difficulty is experienced in obtaining them from the Post Office.

MUSSALMAN.  
12th April 1907.

#### VI.—MISCELLANEOUS.

410. *New India's* appeal to the people to openly defy the Arms Act so as to be in a position to protect themselves, cannot produce any effect, writes *Motherland*, till the Indians are taught to realize the duties of men and the privileges of citizens. Men who appear dead to all sense of self-sacrifice cannot be expected to brave the least danger that bars the way to the regeneration of their country.

MOTHERLAND.  
10th April 1907.

411. The Comilla affair is regarded by *Bande Mataram* as the commencement of a struggle between two great forces which must go on till one or the other is crushed or driven to surrender. The Government realising the permanent nature of the new spirit, is endeavouring to crush it in East Bengal before it spreads throughout India. It is also part of the policy to attack it by localities and not as a whole even in the affected area, and to use as instruments the Sallimullahi sect of Muhammadans while the police confine themselves to keeping the ring. The people of East Bengal can expect no protection from the alien bureaucracy, which is interested in the extinction of nationalism, nor, it appears, can they expect help or guidance from their own leaders, who are blind to the situation. They should therefore protect themselves and, unled and unassisted, pave for the country its hope and its future.

BANDE MATARAM.  
11th April 1907.

412. The *Beharee* disapproves of Mr. Dip Narayan Singh's association with the Bengal Conference and considers that the one redeeming feature of his action is his advocacy of the separation of Bihar from Bengal. He accepted the offer of the presidentship a little too hastily, and later found that he could not back out of it. The Bengalis should not therefore fancy they have effected an improvement in the relations existing between Bengal and Bihar.

PAHARIE.  
12th April 1907.

413. *Banude Mataram* applauds the action of the students in forcibly resisting the Muhammadan rowdies at Comilla, and ascribes the entire success of the national movement to the "Divine enthusiasm, indomitable courage and energy, and the wonderful sacrifice of our boys." These boys hold out a promise of "our great national future" and they should be regarded as the "chosen instruments of God."

HINDOO PATRIOT.  
12th April 1907.

414. The *Hindoo Patriot* gives a history of the Indian Civil Service, pointing out what it considers the causes of its degeneration, and recommends as remedies the further

HINDOO PATRIOT.  
12th April 1907.



raising of the age-limit of competitors for the Civil Service Examination and the display of greater civility, generosity, and patience by the present body towards the Indians. Young men of immature understanding get their heads turned by the exercise of unbounded power over the blacks, while the facilities of associating with their own countrymen that to estrange them more from the people of this country.

AMRITA BAZAR  
PATRIKA,  
12th April 1907.

415. To escape the ruinous cost of litigation, the *Amrita Bazar Patrika* advises the zamindars to establish Arbitration Courts for the settlement of their own civil disputes as well as their disputes with their raiyats. Such a course will save many ancient houses in the country and establish good feeling between the landlords and their tenants.

Instead of supporting the new Bengal Tenancy Act, Raja Peary Mohan Mukerji should have asked for the privilege possessed by his predecessors, who had the power of settling their own disputes instead of referring them to revenue officers.

TELEGRAPH,  
13th April 1907.

416. Educated Indians are reminded by the *Telegraph* of their duty towards their countrymen, and they are urged to take advantage of District Conferences as a means of coming in contact with the masses. Sanitation, education, grain banks, etc., demand their urgent attention, and much useful work can be accomplished. Political movements should begin with small things before moving on to larger interests.

INDIAN MIRROR,  
16th April 1907.

417. The Colonial Conference, to be of any use to India, should, in the opinion of the *Indian Mirror*, redress the grievances of the British Indians in the colonies. It is hoped that Sir James Mackay will take the opportunity to raise this question and secure the desired result.

BANDE MATARAM,  
16th April 1907.

418. Reviewing the progress made in the East during the past Bengali year, *Bande Mataram* finds that an immense advance has also been made in India, where the year began with Barisal and closed with Comilla. "The two forces which must contend for the possession of India's future—the British bureaucracy and the Indian people—have at last clashed in actual conflict, and though the fighting is now only on the far eastern fringe of this country, it must spread westwards, for India is now far too united for the bureaucracy to succeed long in isolating the struggle."

BENGALEE,  
17th April 1907.

419. The *Bengalee* is gratified to note the growth of political activity among its countrymen as evidenced by the District Conferences which are being held in different mufassal towns. The one at Rajshahi has proved a stupendous success and reflects the greatest credit upon its organizers. There were fully 10,000 representatives of every part of the district present, including a large number of Muhammadans, one of whom delivered an impressive speech in Urdu against the partition of Bengal. There was also a meeting of over 500 ladies who displayed great enthusiasm in the *swadeshi* cause. Emissaries from Dacca have arrived on the scene to nullify the effect of the great demonstration, but they have little or no chance in Rajshahi.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 20th April 1907.

F. N. WARDEN,  
Persl. Asst. to the Insp.-Genl. of Police, L. P.